THE POSITION OF THE AASHURAH (THE TENTH OF MUHARRAM) AND MOURNING DURING THE DAYS OF MUHARRAM IN THE SHARIAT

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May Allaah protect him

Many Muslims possess extremely little knowledge about the month of Muharram and they are involved in possessing various incorrect beliefs and views concerning this month. The author has shed light on these incorrect beliefs and views.

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إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ خَلَقَ
السَّمَاوَات وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ

Indeed the number of months (in a year) according to Allaah is twelve months (as specified) in the Book of Allaah (the Lawhul Mahfoodh), (on) the day He created the heavens and the Earth. Of these, four are sacred (Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab are sacred because no fighting should take place during these months).

THE RULING OF FASTING ON THE TENTH OF MUHARRAM

HADEETH 1: Nabi □ has said that the most virtuous of fasts after the fasting of Ramadhaan is the fasting during Allaah's month of Muharram. (Muslim) i.e. fasting on the tenth of Muharram holds the most reward after the fasting of Ramadhaan.

HADEETH 2: Nabi □ said, "I have hope in Allaah that fasting on the tenth of Muharram is a compensation for the (minor) sins of the previous year." (Muslim)

HADEETH 3: Nabi □ said, "Fast on the tenth of Muharram and oppose the Jews. Fast a day before it or a day after it." (Jam'ul Fawaaid)

HADEETH 4: In a hadeeth it is mentioned that the fasting of the tenth of Muharram was obligatory before the fasting during the month of Ramadhaan

became obligatory. Then (when the fasting of Ramadhaan became obligatory), whoever wished to observe the fast of the tenth of Muharram, fasted and whoever wished not to observe the fast, did not fast. (Nasa'ee)

HADEETH 5: When Nabi □ came to Madinah, he found the Jews fasting on the tenth of Muharram and enquired from them as to why they were fasting on this day. They replied, 'This is the day in which Allaah saved Moosa □ and his followers and drowned Fir'oun and his army, thus Moosa □ fasted on this day as a token of thanksgiving. Therefore, we too observe the fast on this day." Nabi □ remarked, "We are more worthy of Moosa □ and nearer to him than you." Thereafter, Nabi □ fasted on this day and ordered others to also fast on this day. (Bukhaari and Muslim)

Commentary: In other Ahaadeeth it is mentioned that when Nabi □ fasted and ordered others to fast on this day, the Sahabah □ remarked, "This is such a day which the Jews and Christians revere. Therefore, by fasting on this day, the doubt of imitating them arises." Nabi □ replied, "If I am alive the following year, I will also fast on the ninth so that no resemblance or imitation remains." (Muslim)

BLESSINGS DUE TO SPENDING FREELY ON ONE'S FAMILY ON THE TENTH OF MUHARRAM

Nabi □ said, "One who generously spends on his family on the tenth of Muharram, Allaah will increase (his provision) for the entire year."

Commentary: Two things should be done on this day: (1) Fast. This is Mustahab (encouraged). (2) Spend freely on one's family (according to one's ability). This is Mubaah (permissible). Besides this, all other things done on this day are futile. (Khutubaat e Ahkaam)

THE VIRTUE OF SPENDING THE ENTIRE NIGHT OF THE TENTH OF MUHARRAM IN WORSHIP

Abu Hurayrah □ narrates that Nabi □ said,
"Whosoever remains engaged in worship for the entire night of the tenth of Muharram and fasts the next morning, he will die without feeling the pangs of death."

In one Hadeeth it is mentioned that he who performs four rakaats of Salaah during the day of the tenth of Muharram in such a manner that he recites Surah Faatihah once and Surah Ikhlaas twenty five times in every Rakaat, Allaah will forgive his minor sins of the previous and next twenty five years.

THE VIRTUE OF PASSING ONE'S HAND OVER THE HEAD OF AN ORPHAN ON THE TENTH OF MUHARRAM

It is narrated from Ibne Abbas □ that he who gives a fasting person something to break his fast on the tenth of Muharram, it is as if he has given the entire Ummat of Nabi □ something to break their fast and something to eat to their fill and he who passes his hand over the head of an orphan on the tenth of Muharram, in exchange of each hair on the head of the orphan, a stage of his will be raised in Jannat.

THE REASON FOR THE TENTH OF MUHARRAM BEING CALLED THE DAY OF AASHURAH

The reason for the tenth of Muharram being called the Day of Aashurah is that Allaah blessed nine Ambiyaa with special bounties on this day:

(1) Aadam □ was born on this day and his repentance was accepted on this day.

(2) Idrees □ was elevated to a high rank on this day.

(3) The ark of Nooh □ stopped at Mount Judi on this day.

(4) Ebrahim □ was born on this day. Allaah made him His Khaleel (friend) on this day and Allaah saved him from burning in the fire of Namrood on this day.

(5) The repentance of Daawood □ was accepted on this day.

(6) The affliction (pain) of Ayyub □ ended on this day.

(7) Allaah saved Moosa and drowned Fir'oun on this day.

(8) Yunus was freed from the belly of the fish on this day.

(9) Esa was raised tom the heavens on this day.

Qiyaamat will also occur on the tenth of Muharram on a Friday. Allaah granted the grandson of Nabi , Husain , martyrdom, on this day.

ESSENTIAL LAWS CONCERNING THE TENTH OF MUHARRAM

(1) Some enemies of Islaam present the incident of the martyrdom of Hussein in such a manner that a common person begins to think that not only the tenth of Muharram, but the entire month of Muharram is a month of grief and sadness, whereas martyrdom is such a high rank that Nabi expressed his desire to attain it by saying, "I would have loved to be martyred in Allaah's cause and then made alive and then martyred and then made alive and then martyred again in His cause." It is impermissible to have any feeling that this blessed month is an ill-omened month.

(2) During this entire month of Muharram and especially during the first ten day, an epicedium is sung in commemoration of Hussein and people feel there is reward gained by reciting it and listening to it. Nabi has prohibited the singing an epicedium and he has said that the voices of singing during happy

occasion and lamenting during sad occasions are accursed.

(3) It is prohibited to wear and use black clothing in Muharram for the reason of expressing one's grief. In Ibne Maajah, there is an incident mentioned that Nabi saw some people removing their shawls due to being grieved. This was done to express their grief. Nabi became upset and asked them if they are following a custom of Jaahiliyyat (the period of ignorance). Thereafter, he remarked that he had intended to make such a dua against them that their forms would be disfigured. Immediately, these people took off their shawls and never repeated this afterwards. **From this incident, it is known that adopting a specific manner and appearance to express one's grief is forbidden** (Islaahur Rusoom).

(4) To abstain from adorning one's self and adopt a manner of lamenting in the month of Muharram is forbidden. Only a woman whose husband has passed away is permitted to mourn over his death and abstain from adorning herself for four months and ten days. Besides her, no one else is permitted to lament over the death of anyone for longer than three days. It is narrated from Ibne Sireen that three days after the son of Umme Atiyyah passed away, she asked for a yellow colored perfume and rubbed it on her body saying, "We have been prevented from lamenting over anyone besides one's husband for more than three days." (Faidhul Baari, pg. 134)

(5) **To lament, tear one's clothes or recite an epicedium during the month of Muharram due to the martyrdom of Hussein is not only**

prohibited, but listening to it is also prohibited. Some people feel that there is no problem if one does not lament during Muharram, but just listens to others and witnesses others lamenting. These people should listen properly to the Hadeeth:

"He who increases the congregation of a nation, he will be with them on the Day of Qiyaamat."

Some people go to the gatherings of Shias for entertainment and some people are invited to attend these gatherings. Whether a person attends these gatherings to mock at them, for entertainment, to please them or for any other motive, he will be resurrected with them on the day of Qiyaamat. Therefore, to hold such gatherings is impermissible and to attend such gatherings is also impressible.

THE EVIL ACTION OF MAKING MODELS OF THE TOMBS OF HASSAN AND HUSSEIN □

It is impermissible to make a model of the tomb of Hassan and Hussein □ during Muharram. Many people become involved in sin and evil with regards to this. Some ignorant people believe that Hussein □ is sitting in this tomb and they place gifts in front of it and eat it understanding it to be blessed.
This falls under وَ مَا اُهِلَّ لِغَيْرِ اللهِ

those animals that were sacrificed with (the slaughterer taking) the name of another besides Allaah

and it is Haraam to eat it. Furthermore, such actions are done that are acts of polytheism. Due to these actions, this falls under the verse in the Qur'aan:

أَتَعْبُدُونَ مَا تَنْحِتُونَ

Do you worship what you yourselves carve?

What is astonishing is that this tomb is revered and honoured to this extent or it is torn and broken to pieces! (Islaahur Rusoom, pg. 148)

THE IMPERMISSIBILITY OF MAKING A PORTRAIT OF A LIFELESS THING

Question: There are many Shias found in the city where I reside. During Muharram, they make tombs of Hussein , use henna, and put up banners. Is it permissible or impermissible to make these tombs and to donate money for it? These people say that this is a replica of the tomb of Hussein which is a lifeless thing. Therefore, it is permissible. Is this correct or not?

Answer: Making a replica of a lifeless thing is only permissible when no evil results from it. The sin, innovations and, in some instances, actions that are close to polytheism that result from making a replica of the tomb of Hussein are apparent. Therefore, without any doubt, it will be impermissible to make this and **because providing assistance to the committing of a sin is a sin itself,** it will be impermissible to donate for this cause. The person who makes these tombs and he who assists will both be sinners. (Fataawa Ashrafiyyah, pg. 158)

IT IS A SIN TO WATCH THE TOMBS OF HASSAN AND HUSSEIN CARRIED IN PROCESSION DURING MUHARRAM

During the days of Muharram, many Muslims gather to witness the gatherings of mourning and the procession of the tombs. Numerous sins are found in this:

(1) Resemblance of the enemies of Islaam and the enemies of Nabi are found in this.

Nabi has said,

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

"He who imitates a nation will be counted from amongst them."

A pious person was walking during the days of the Hindu festival. Jokingly, he spat out the juice of a Betel-leaf on a donkey and remarked, "No one is colouring you. Therefore, I am colouring you." After passing away, he was taken to task and punished for celebrating the Hindu festival.

(2) Due to witnessing this, the lustre of the enemies increases. In a hadeeth it is mentioned that whosoever increases the lustre of a nation, he is from amongst them.

(3) **Just as how looking at an act of worship is an act of worship. Similarly to look at a sin is also a**

sin. Once, few Sahabah □ were training for Jihaad. Ayesha □ expressed her desire to look at this act of worship. Nabi □ made it possible for her by standing up to act as a veil for her while she watched from behind Nabi □. When Ayesha □ moved away after being satisfied at having watched this act of worship, then only did Nabi □ move away. In short, to view an act of worship is itself an act of worship and to view a sin is also a sin.

(4) Allaah's wrath is descending at these places. To go to such a place where the wrath of Allaah is descending is a major sin. Once, Nabi □ and the Sahabah □ were passing by the ruins of such a town where Allaah's punishment had descended. Nabi □ covered his face with his shawl and hurriedly rode his conveyance until he passed this place. When Nabi □ showed so much importance in not staying at such places, how much more importance must the common folk show? We should ponder that if Allaah's punishment has to descend at that time due to the actions of the enemies of Allaah, will the Muslims who gathered there only to witness what is happening be saved from the punishment? Never! In fact, they will also be together with these sinners in the punishment of the hereafter. May Allaah give us the ability to stay away from those people whose sins attract the punishment of Allaah.

One person used to make tombs of Hussein □ and spent a portion of his life engaged in showing respect for these tombs. Thereafter, he repented. However, he had a tomb that he made and he desired to dispose of it, but he did not know how to do so. He approached Maulana Shaheed and told him about his situation.

Maulana told him to destroy it, break it, and burn it. However, he did not have the courage to carry out these apparent acts of disrespect. Therefore, he went to Shah Abdul Azeez and explained his condition to him. Shah Saheb told him to open the strings tied on it and to cut it with a knife. This person went and cut the strings with his knife and the pieces of bamboo all separated. In a subtle way, Shah Saheb made this person destroy it. He used wisdom. He understood that the reverence and respect for the tomb had remained in his heart for a period of time. He was not able to destroy it at once. Therefore, in a subtle manner, Shah Saheb made him destroy it. Gradually, he was able to bear what was unbearable and the exact thing that Hadhrat Maulana Shaheed wanted him to do was attained. Only the method was different.

THE HARMS OF MAKING THESE TOMBS

Making these tombs cannot be lawful in anyway whatsoever.

First of all, the Shariat has declared it impermissible.
Secondly, the punishment of wastage of funds for paper, bamboo, and flour is separate.
Allaah has informed us about it in the verse:

إِنَّ الْمُبَذِّرِينَ كَانُواْ إِخْوَانَ الشَّيَاطِينِ

Without doubt, the extravagant ones (those who waste) are the brothers of the Shayaateen (because they behave just like the Shayaateen).

Thirdly, there is disrespect of substance (flour) found.

Fourthly, by tearing it up, one destroys and wastes that which he has made.

Furthermore, people treat it like a funeral of a human-being and worse than this is that people lift it up understanding it to be a means of blessings and people supplicate to it which is polytheism. **The Hindus and disbelievers must be saying, "What is the difference between us and the Muslims? We worship a stone and they worship paper.**

In fact, one Hindu had asked a student of Deen, "What is the difference between us and you? We worship stone and you worship graves which consist of heaps of soil. How sad it that the actions of the Muslims have caused others to become confused about that religion in which there are extremely pure teachings of Tawheed. Nevertheless, the Hindus have found an opportunity to raise an objection against Islaam due to the apparent form of Islaam seeming to be same top their religion.

That is why Nabi said:

اِتَّقُوْا مَوَاضِعَ التُّهْمِ

Stay away from places of accusation.

The making of these tombs and observing the mourning shown should be avoided in every aspect and it is necessary to repent if one was involved in this.

With regards to these tombs, such actions that are regarded as sin and polytheism in the Shariat are

carried out. What greater evil can there be? People present tokens of respect to it, lift it up, bow their heads in front of it hang partitions on it, recite epicedium by it, cry and wail by it, play musical instruments by it, regard the place where it is buried to be a place to visit, the intermingling of males and females take place and people discard their Salaah. Who cannot be aware of these evils? Some people do not get involved in the other business, but read out narrations of the martyrdom. One should remember that if these narrations are incorrect, then definitely it is wrong to recite these narrations and if these narration are correct, the too it will be impermissible to recite these narrations because everyone intends to listen to these narrations and cry and it is impermissible to intend wrong and cry.

Similarly it is haram and a bid'at to leave packets of colouring, morn and to dress one's children in a specific type of clothing. (Beheshti Zewar)

ATTRIBUTING THIS TOMBS TO HUSSEIN □ IS A WHITE LIE

Some ignorant people claim that these tombs are attributed to Hussein □ and his blessed name has been attached to it and therefore, these tombs are worthy of reverence.

It is correct that a thing becomes worthy of reverence when it is attributed to someone who is revered. However, the condition is that the attribution must be true and a reality. If the attribution is false, invented and made up, no honour and greatness can come into anything. Look at the incident of Saamiree and the

calf that is mentioned in the Qur'aan. People had falsely attributed this mould of the calf to Allaah. However, no greatness came into this calf and neither was it worthy of being revered. On the contrary, Moosa □ said that it should be burned and thrown into the sea. Now we should realise that the tomb that is being attributed to Hussein □, is falsely and wrongly being attributed to him, because this box made out of wood e.c.t has no type of connection with him. He never ever placed his blessed hands on these tombs and neither did he ever command anyone to make these tombs. If he had touched these tombs, the attribution of it to him would have been correct and all the Muslims would have regarded these tombs as a thing to be revered and worthy of respect.

Although placing offerings in front of it and the other impermissible actions would still have remained impermissible, no one would have had the right to raise an objection with regards to these tombs being revered and honoured within the limits of the Shariat if he had placed his hands over these tombs or had ordered someone to make it.

A person once said that it is impermissible to break these tombs because the name of Hussein □ is attached to these tombs. Someone answered him appropriately by stating that the name of Allaah was attached to the calf of Saamiree as it is mentioned in the Qur'aan:

فَقَالُوا هَذَا إِلَـهُكُمْ وَإِلَـهُ مُوسَى فَنَسِيَ

They (those who worshipped the calf) said (to the others), "This is your Rabb and the Rabb of Moosa,

but he (Moosa) has forgotten (that his Rabb is here and has gone to the mountain to look for it)."

Despite this, why did Moosa destroy it?

INCORRECT VIEWS REGARDING THESE TOMBS

(1) Many people make these tombs during these days and some feel that it is necessary to make it even if one has to take a loan and there is no food in the house. Remember, it is a major sin to make these tombs.

(2) Some people belief that Hussein comes inside these tombs and therefore they offer tokens of respect to these tombs, bow their heads in front of it and hang requests around it. All these actions are polytheism.

(3) Some people play musical instruments at these tombs. They regard the places where these tombs are buried to be places to visit. The intermingling of sexes is found at these places. Some people do not make these tombs, but recite epicedium or narrations of the martyrdom at these tombs and then they cry and wail. **Remember, according to the Shariat, it is not correct to voluntarily cry at the time of a difficulty.** Furthermore, most of the narrations of the martyrdom and the epicedium are fabricated and incorrect.

(4) During the days of Muharram, some people cannot endure that mention be made of other martyrs together with mention being made of the martyrdom

of Hussein □. They are not pleased that mention be made of the incidents concerning the martyrdom of the Sahabah□. And if during these days of Muharram, mention is made of the martyrdom of the illustrious Sahabah □, then even the common folk of the Ahlus Sunnah Wal Jamaa'at regard it to be something strange and inappropriate, **whereas the Ahlus Sunnah Wal Jamaa'at are unanimous on the fact that the sacrifices of those who fought and sacrificed their wealth and lives when Islaam was weak are more virtuous than the sacrifices of those who fought and sacrificed their wealth and lives when Islaam was already strong and well established.**

This is why the Ahlus Sunnah Wal Jamaa'at regards those Sahabah □ who participated in Badr to be more virtuous than those who participated in the expeditions that were after the battle of Badr. After the Conquest of Makkah, Islaam was no longer weak and Islaam attained strength and power because of which that amount of necessity and indigence that was found before the conquest of Makkah was not found.

INCORRECT VIEWS WITH REGARDS TO THE TENTH OF MUHARRAM

(1) Some people feel that the fast on the tenth of Muharram should not be observed because the mother of Yazeed fasted on this day. This is completely incorrect.

(2) Some people regard that baby who is born in Muharram to be unfortunate and some people regard it to be impermissible to get married during this month. These are also completely incorrect views.

(3) Some people play musical instruments at the tombs that are made and regard the places where these tombs are buried to be places that should be visited. This is also incorrect.

(4) Some people distribute Sharbat to drink and they belief that due to this action, the thirst of the martyrs are quenched because they were martyred while in the state of thirst. They should understand that this Sharbat does not reach the martyrs and if they give it out with sincerity and according to the laws of the Shariat, the reward of this action will reach them and the reward of giving out something cold and something hot is the same. It is incorrect to belief that the reward of giving out something cold will cause a cool effect to these martyrs and the reward of giving out something hot will cause a hot effect. It is also incorrect to belief that Sharbat must be distributed, whether it is hot, cold or raining and even if someone becomes sick.

(5) On this day, rotis are distributed in some cities and the manner in which it is distributed is that a person will stand on a roof and throw these rotis. Due to this, some of these rotis fall in to the hands of people and most fall on the floor and are trampled. The disrespect being shown to food and sin resulting from it is evident. In the Hadeeth, we have been commanded to show respect to sustenance and we

have been told that the consequence of showing disrespect to food is that we will be deprived of sustenance. Fear Allaah and do not destroy your sustenance.

(6) Some people make their children beggars of Hussein □ and some people make them beg. They regard this action to give them a long life. This is clear polytheism and to beg without dire necessity is forbidden.

(6) Some people use □ after the names of Hassan and Hussein □, whereas □ can only be used with the names of the Ambiyaa. Just as how □ is used with the names of Abu Bakr, Umar and the other Sahabah □, similarly it will be used with the names of Hassan and Hussein□.

(8) Some women go the graveyard on this day and plaster the graves by throwing a black pulse over them. The deceased do no receive any benefit from this.

THE EVILS THAT HAVE CREPT IN THE MENTIONING OF THE MARTYDOM

Some people gather in the Masjid and recite the incident of the martyrdom of Hussein □. Reputable people also attend these gatherings and some learned people regard it to be permissible. In reality, this is also mourning. Although, it is done in a civilised manner and no one beats his chest e.c.t like a wild person, a form of mourning is still found.

THE FIRST EVIL: The object of mentioning the incident of the martyrdom is to cause excitement and a rise of anger and to cause sadness and lamentation. This is opposing the Shariat because in the Shariat, encouraging patience is desired. That action which is in opposition to the Shariat will definitely be forbidden and will be a grave sin. Therefore, to intentionally cause people to lament is forbidden. However, if tears flow due to excessive sadness there will be no sin.

(2) THE SECOND EVIL: In reality, mentioning the incidents of the martyrdom is mentioning narrations. If these narrations are correct, there would be no problem mentioning it. However, to invite people to listen to it and to make special arrangements for these things is prohibited. Furthermore, resemblance with the Rawaafidh is found in having these gatherings. Therefore, to arrange and participate in these gatherings is prohibited. This is with regards to those gatherings in which the narrations mentioned are correct. However, if the narrations mentioned are incorrect, or disrespect is shown to the Sahabah □ or the pious, the unlawfulness of attending these gatherings is apparent and worse than this will be to attend the gatherings of Shias.

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May Allaah be with him

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